

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

CONTENTS

ECCLESIAL NEWS: London, Toronto, Hawley, Houston, Lampasas, Miami, Worcester	Inside Front Cover
EDITORIAL: Exhortation	353
Fraternal Gatherings: Portland, Jan. 1-2; London, Oct. 1-2	355
THE OLD MAN AND THE NEW MAN (Bro. Thomas)	356
MY DAYS AND MY WAYS (Bro. Roberts) Part 12	360
SOLOMON AND CHRIST	365
Books Available	372
OUR FRIEND LAZARUS SLEEPETH	373
"It Is Good That I Have Been Afflicted"	378
CURRENT WORLD EVENTS Related to the Divine Purpose	379
"If Ye Forgive Not From Your Heart"	382
"CHRIST MASS"	Back Cover

We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

This is a partial list, containing the information we have a record of having been given. Please notify us of any errors. Ecclesias and brethren and sisters in isolation not listed, please give us information.

AUSTRALIA

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

CANADA

EDMONTON, Alta.—Bro. & sis. David Blacker, 9338 90 Street.

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 am.

JAFFRAY, B. C.—Bro. Fred Glazier.

LETHBRIDGE, Alta—633 Seventh St. S.—Mem. 11 am; S.S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

* * *

LONDON, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

WE wish to again report the activities of our ecclesia. We held our annual Sunday School outing at Springbank Park in July. It was attended by 125 brethren, sisters, Sunday school scholars and friends. We all had a very enjoyable time.

We are pleased to report the marriage of sister Dale Gwalchmai, daughter of the writer, to brother Edgar Davey of the Worcester ecclesia, and it is the wishes of the brethren and sisters that God will bless and keep them, and that they will be helpmates to each other in their journey towards the Kingdom. We commend sister Dale to the brethren and sisters at Worcester.

We are sorry to report that we have had to withdraw from brother William Dykes due to continued absence from the Lord's table. We hope and trust that he will soon see the folly of his way and return to the fellowship before the Lord Jesus returns.

God willing, we at the London ecclesia intend to hold our Fraternal Gathering on Saturday and Sunday, Oct. 1-2, 1966. We welcome all of like precious faith to be with us at that date.

We have been pleased to have had the company and fellowship of many of our brethren and sisters from various parts of the country: — bro. & sis. Edgar Sargent Jr. of Boston; bro. & sis. Fred Higham Sr., sis. Beth Higham, bro. & sis. Fred Higham Jr., bro. Growcott, and bro. Fabris all of the Detroit ecclesia; sis. Cathy Sommerville of New Jersey; bro. & sis. Joseph Jackson, sis. Lorna Crone, bro. Howard Toole, bro. & sis. Bob Philip of the Toronto ecclesia; bro. & sis. Edgar Davey and bro. & sis. Wesley Prentice of the Worcester ecclesia; bro. John Fotheringham and sis. Jenny Fotheringham of Hamilton. We appreciate the labours of visiting brethren in exhortations and lectures delivered to this ecclesia.

With much love to those in the Household of Faith.

—bro. D. E. Gwalchmai

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MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

RICHARD, Sask.—Mem. 10 am; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 pm. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6rl5.

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TORONTO 17, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 am; Mem. 11 am; Lec. bi-weekly 7 pm; Class other Sun. eves in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Ph. (416) 466-9980.

IT is genuinely encouraging, in the midst of the callous indifference that prevails in all parts of the world, to find a few who respond to the gracious invitation of the Gospel to become participants of the honor and glory of the Kingdom of God.

It may be difficult to comprehend the purpose of God in Christ Jesus, but it is certainly a great honor and privilege to come to a knowledge of the Truth, and to be able to look forward with a full assurance of faith to the time when—

“The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

Two members of our Sunday School have responded to the message of the Gospel, and have rendered obedience to the Truth in the appointed way, by being immersed into the Saving Name of Jesus on November 17, 1965, and were received into fellowship the following Sunday morning.

They are WILLIAM MacIVOR, son of bro. & sis. James MacIvor, and Miss BRIGITTA TRENT. It is our earnest prayer they will hold fast the form of sound words they have confessed, and continue in the Faith grounded and settled.

Visitors have been numerous, and we are happy to report the following: from Buffalo, bro. & sis. Victor C. Gilbert; from Detroit, bro. & sis. Fred Higham Sr., bro. & sis. Fred Higham Jr., sis. Beth Higham, bre. August Fabris and G. Growcott; from Hamilton, bro. John Fotheringham; from London, bro. & sis. Dan Gwalchmai, bro. & sis. David Gwalchmai, bro. & sis. Joseph Hill, bre. Frank Pyne and Roy Sutherland, and sisters Grace Cartlidge, Mary Gwalchmai and Olive Gwalchmai; from Lethbridge, bro. & sis. Arthur Bennett, and from Richard, bro. and sis. Edward Truelove.

Bre. Dan Gwalchmai, Fred Higham Sr., and Roy Sutherland lectured for us, and bre. Fotheringham, Gilbert, Growcott, Dan Gwalchmai, David Gwalchmai and Frank Pyne gave us the word of exhortation. We deeply appreciate their labor of love among us. It is always a great pleasure to enjoy the association and fellowship of visiting brethren and sisters. —bro. G. A. Gibson

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VANCOUVER 14, B.C.—at home of sis. (Mrs.) P. S. Randell, 8091 Selkirk; Ph. (604) 261-2664—Mem. 11 am. Bro. Ralph Hobklrk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941

GREAT BRITAIN

BIRMINGHAM 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

KIDDERMINSTER—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m. Bro. H. W. Pigott.

NEWPORT, Mon. — 3 Constance St.—Mem. 10:30 a.m.—Bro. Ken Williams.

PENGAM, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

WALLINGTON, Surrey—Sis. (Mrs.) A. A. Jeacock, 10 Garden Close; Ph. Wellington 7485.

NEW ZEALAND

PAPAKURA—Bro. A. Starr, Ardmore R. D., via Auckland.

WHANGAREI—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

UNITED STATES

BALTIMORE, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800—S.S. 10:30 am; Mem. 11:45 am; Lec. 2 pm 2nd & 4th Suns; Class Wed. 7:30 pm at 95 W. Cedar St., Boston. Bro Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Ph. (617) 944-9094.

BUFFALO, N.Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

CANTON, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massilon, Ohio 44646; Ph. (216) 477-1324.

DEERFIELD BEACH, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

DENVER, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 429-3023.

DETROIT, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am. Bro. G. Growcott (same address).

EVANSVILLE, Indiana 47711—Sister Carolyn (Mrs. K.B.) Thompson, 3015 Blossom Lane.

* * *

HAWLEY, Pa. 18431—I O O F Hall Main St.—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conklintown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Phones near hall: bro. K. Frisbie (717) 226-3507. sis. Grace Frisbie (717) 253-2534;

VISITORS at the table of the Lord since our last report have been: bro. David Clubb, London; bro. & sis. Wm. Phillips, Canton; bro. & sis. Russell Frisbie, bro. Wesley Frisbie and sis. Patricia Frisbie, Baltimore; bro. & sis. Mark Russell, Boston; bro. & sis. George Gibson, Toronto. Bre. Clubb, Phillips, Russell and Gibson gave us uplifting words of exhortation.

Bro. Russell lectured on "The Keys of God's Kingdom," on July 4, showing that we must seek salvation through belief of the Gospel and baptism into the Name of him whom God has appointed to be the Judge of the quick and the dead, even our Lord Jesus.

On Oct. 17, bro. Gibson lectured on "A Divine Remedy for a Troubled World." He called attention to the Bible's prediction of the perplexing state of present world affairs and the divine remedy which will lead to a glorious future for mankind.

We have (on Nov. 7) changed our place of meeting from Honesdale to Hawley, Penna. Our new location is: Oddfellows Hall, Route 6, Main St., Hawley. We used to meet here, before going to Honesdale. —bro. D. Sommerville

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HOUSTON, Tex. 77012—8008 Junius—S.S. 10 am; Mem. 11 am; Lec. 3rd Sun. 7:30 pm; Class other Suns. 6 pm; Wed. Class 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

IT has been our joyous privilege this past week to assist another of Adam's race in putting on the Saving Name of Christ. JOHN RANDOLPH SCOTT of Corpus Christi, Tex., was immersed Dec. 3, following a good confession of his faith, and was received into fellowship Dec. 5.

John (Randy) is the son of sis. Edith Scott of Corpus, and grandson of sis. Dora Tinsley of Mason. May the blessings of our Heavenly Father be upon this young brother as he enters into the race for Eternal Life. May he devote himself with singleness of purpose to the study and work of the Truth. We thank God and are much encouraged that another has chosen the narrow but glorious way.

The lecture for December was: "Christ Will Soon Return to Rule All Nations," by bro. B. J. Burkett. There was one stranger.

Sis. Carolyn Thompson, whom we have regarded as a member in isolation, has moved to Evansville, Ind. Correspondence from brothers and sisters would be deeply appreciated by her, as there are no other Bereans in or near Evansville. Her address is: 3015 Blossom Lane, Evansville, Ind. 47711.

Visitors around the table of the Lord have included sisters Jessie Hatcher (San Saba) and Edith Scott (Corpus). In reporting those who visited with us following the Gathering in August, we omitted sis. Annetta Jones (Richard, Sask.). We realize that it is through the love and mercy of our Heavenly Father that we have been allowed the joyful companionship of these of like precious Faith.

—bro. Charles Banta

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LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

TO the Household of Faith: Greetings in Jesus' Name.

It gives us great pleasure to announce the obedience of **GEORGE BOOKER**, on Nov. 21, in the waters of baptism, after having given a good confession of his belief in the fundamental principles of the Gospel and having expressed his desire to put on the only Name given among men whereby we can be saved.

He is the son of sis. Ruth Booker of San Saba. We hope and pray he continues to the end in his race for eternal life.

Recently we have had as visitors: bro. & sis. Lonnie Carroll, bro. & sis. Charles Banta Sr. and sis. Eva Banta, of Houston; and sis. Mary Cooper of Carlsbad. —bro. W. Wolfe.

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LENEXA, Kansas 66051—Bro. James Ross, 9122 Noland Road

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

* * *

MIAMI, Fla. 33155—3428 SW 64th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

GREETINGS to the Household of Faith!

Sis. Lois Boulerice has moved from Orange City and is now living in Miami.

On Sunday, 21st & 28th of Nov., we welcomed around the table of the Lord bro. & sis. Harry Sommerville of Lake Ariel, Pa. During their sojourn here, we enjoyed the discussions on the daily readings and those things which are most surely believed among us.

We extend an invitation to those in fellowship to visit us should they be in this part of Florida.

May this coming year see the return of our Master, and may we all be found worthy, and ready to meet him.

Our united love to all of like precious Faith. —bro. T. Lumley

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NEW PORT RICHEY, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

PORTLAND, Ore 97212—3344 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

SAN ANGELO, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 a.m.; Mem. 11 (Other Suns, home of bro. M. Edwards). Phones near hall; bro. Bill Muter (915) 653-7434; sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Bro. Melvin Edwards, R 1, Paint Rock, Tex. 76866.

SO. CALIF.—693 N. Palomares cor. Pearl, Pomona, Cal. 91767; Ph. (714) 622-9021—S.S. 10:30 am; Mem. 11:30 am; Lec. first Sun. 3 pm; Thurs. Class 8 pm in homes. Bro. Wm. Sharp, 140 Princeton, Claremont, Calif. 91712; Ph. (714) 626-0490.

WARREN, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

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WORCESTER, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph (617) 785-0881

IT is with great pleasure that we announce the marriage, on July 24, of bro. Edgar Davey of this ecclesia and sis. Dale Gwalchmai of the London ecclesia; and the marriage, on Oct. 23, of our bro. Russell Waid to sis. Lucy Anderson of the Buffalo ecclesia.

We wish for both couples the happiness which harmony in the Truth can bring; also that strengthening of one another which results from such a union.

It is our sad duty to report the death of our sister Phoebe Brierley, wife of our late bro. Vernon Brierley. After a few appropriate words of prayer by our bro. Robert Hanna, she was laid to rest September 18, in Rural Cemetery, Worcester, by the side of her husband, where they now wait the Master's call.

On Sunday, Aug. 18, after our memorial service, we held our Sunday School outing at the home of bro. & sis. Warren Rankin of Charlton. The Boston ecclesia joined us for the whole day, and bro. MacKellar of Boston gave us the word of exhortation at our breaking of bread service. We then went to bro. Rankin's farm, where young and old had an enjoyable time.

Our Fraternal Gathering, held Oct. 9 and 10, was, we believe, a great success. It fulfilled its objective of strengthening one another, not only by the scheduled speakers, but chiefly by the association one with another.

Its success was made possible by those attending spending themselves and being spent, which they did in coming great distances from all parts of the country, some even without sleep.

—bro. Will Davey

EDITORIAL

Exhortation

"Suffer the word of exhortation"—Hebrews 13.22

WHAT is exhortation? Is the basic idea of the word to "soothe" or to "comfort"? The flesh being what it is, it is quite possible, yea, very easy, to slip into the idea that this is the meaning of exhortation. It is very easy to slip into the desire for this kind of "exhortation," and to give rein to the flesh in its resentment and objection to a more robust type.

And is the purpose of exhortation to "prepare our minds for an acceptable participation in the memorial emblems"? Here again, we must be careful to get the right picture and the right conceptions.

The life in the Truth is a 24-hours-a-day, 7-days-a-week activity. Any conception of the Sunday morning exhortation as a last-minute snatching us out of the present and preparing us for "acceptable participation" is an unsound conception—a fatal conception.

With the pace, and pleasures, and involvements, and enticements, of modern day life, there is a tendency to let this be the pattern of our lives—regretted, perhaps, worried about a little, vaguely resolved about, but never really energetically faced and dealt with.

To some extent, be it great or small, can we not all see ourselves in this delineation?

If we have been living thoughtlessly during the week, living too much in the present, using too much of our energy in accumulating this world's goods, losing that vivid and constant contact with eternal things that mark the true children of God in ALL their ways, unprepared (by consistent, quiet daily rejoicing and meditation) when we come together for the breaking of bread—how is it possible for an exhortation to fit us for it in so short a time?

Even a true exhortation of the apostolic stamp would not accomplish such an object. But a substitute of the extenuative type of address could easily deceive us, and by its smooth, soothing influence cause us to become self-satisfied and to forget that we had not been "walking worthy of God."

It is our positive, firm conviction that such is not in harmony with apostolic standards. However, before going into that part of our subject, let us take a look at our dictionary, and then compare what we find with the usage of the Spirit in Scripture.

Webster informs us that the word "exhort" comes from the Latin **exhortari**, meaning—

"To incite by words or advice; to urge strongly; the act of presenting such motives before a person as may excite him to the performance of duty."

And if we examine its use in the New Testament, we will discover that we have here the correct definition.

On that memorable day of Pentecost, when the apostles received the gift of the Holy Spirit, Peter spoke to the multitude that had assembled in Jerusalem from various parts of the world. The report of his stirring address concludes in this manner (Acts 2:40)—

"And with many other words did he testify and exhort, saying, Save yourselves from this crooked generation."

It should be noted here that there is no indication of comfort and soothing, but "exhort" is used in a sense of **urging the people strongly**. And the result described in relation to those among them who heeded his words emphasizes this (v. 37)—

"When they heard this, they were pricked in their hearts (Diag: pierced to the heart), and said, What shall we do?"

Peter was inciting them by words of advice, and warning them concerning what they should do. The same principle appears in the report of Paul's return journey from Derbe—

"And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

"Confirming the souls of the disciples, and exhorting them to continue in the Faith,

"And that we must through much tribulation enter the Kingdom of God" (Acts 14:21).

In this case Paul presents his appeal to continue in the Faith in an earnest and pressing manner. Then he warns them that entry into the Kingdom of God must be preceded by many tribulations.

As we read Paul's letters, the conviction is forced upon us that **true exhortation should have such an effect upon us as to induce searching self-examination**. This is evident from what Paul says he did in Thessalonica (I Thess. 2:11-12)—

"Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you to His Kingdom and glory."

There is no doubt that if Paul were here today he would do the same with us. He would exhort and charge us to "walk worthy of God"—ceasing not to "warn everyone night and day with tears."

We can rest assured he would not, by "good words and fair speeches," give us a positively delightful address designed to tranquilize us and make us think we were going to sail effortlessly into the Kingdom in the comfort of travel by magic carpet, or any other means.

No! He would beseech, warn, and exhort us to keep ourselves free from the entanglements of worldly associations and interests and activities and possessions—

"And so much the more, as we see the Day approaching."

Suppose Paul were to write us a letter of instruction. Would it not be along the same lines as he wrote to Timothy?—

"Preach the Word.

"Be instant— in season, out of season.

"Reprove, rebuke, exhort, with all long suffering and doctrine"—2 Tim. 4:2.

Why is it essential for believers to be incessantly exhorted, and reminded of the dangers that lurk in the path that leads to the Kingdom of God? Isn't being told once enough for mature men and women (as we think ourselves to be)? Why must we keep "harping" on the obvious fact that—

"As a man sows, so shall he reap. They that sow to the flesh shall of the flesh reap corruption."

It is because of the deceptive, sin-tending propensities of the flesh to which we are all subject, and about which Paul exclaimed—

"O wretched man that I am! Who shall deliver me from the body of this death?"

Especially of the last days he warns us of perilous times, continuing in the above message of admonition to Timothy:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

"And they shall turn away their ears from the Truth, and shall be turned unto fables."

The first impression we get from these words of Paul is that they apply to the great Apostasy of the early centuries. But that is not altogether true, and we miss the real significance of this warning if we dismiss it in this fashion.

The danger of falling away from the simplicity of the Truth is at least just as great today as it has been in any period since the days of Paul. Personally, it is our sad impression that it is greater than ever.

And what was the Apostasy? Was it not a once-faithful body that allowed itself to be drawn away? In its beginnings, it was in just the same position as ourselves.

We must therefore be continually on the alert, and not permit ourselves to be led imperceptibly into error or its toleration. Are we as zealous for the Truth and its preservation as we were, say 10 or 20 years ago? Has soundness of teaching come to seem less important, as long as what we like to think of as the "spirit of love and forbearance" is present? Let us remember that both Truth and Love are essential. We can never sacrifice one of them for the other. Neither can stand alone.

And, too, we have to be extremely careful, and keep examining our hearts, to see that we are not "hardened by the deceitfulness of sin" in any of its many forms as they are manifested in the world today.

It will be too late, if we wait until Sunday morning each week, and expect to hear something that will prepare our minds for acceptable participation in the memorial emblems. The exhortation we hear TODAY should—

"Stir up our minds by way of remembrance"

—and cause us to examine ourselves, and make us realize that if our minds are to be prepared for acceptable worship next week, it can only be done by "walking worthy of God" all during the six intervening days.

If that is our general practice, we will be properly prepared for the time of assembly, and will be comforted and strengthened by the word of exhortation.

The danger of lukewarmness is constantly before us. Therefore warning should be constant, too. Paul warned the brethren without ceasing, night and day, with tears. The need is just as great today.

— Editor

Fraternal Gatherings

(If the Lord Will)

**Please tell us as soon as possible of all proposed Fraternal Gatherings.
Many have to select their vacation periods early.**

PORTLAND, Ore.: Sat. & Sun., Jan. 1-2, 1966
Bro. A. Tilling, 2212 NE Prescott, Portland 97211; Ph. 503-287-3064
LONDON, Ont.: Sat. & Sun., Oct. 1-2, 1966
Write: Bro. D. Gwalchmai, 29 Devonshire, London; Ph. 519-438-7730

The Old Man and the New Man In the Coming Tribulation

"By fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many"—Isaiah 66:16

BY BROTHER JOHN THOMAS

THE disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads but have not been uprooted.

The coming storm will be a tornado of thunder, lightning, wind and hail, of burning coals that will carbonise the Old Man to the very bones. "There shall be," said Yahweh Tzvaoth —

"A time of trouble such as there never was since there was a nation to that same time"
(Dan. 12:1).

This is a trouble second only to the Flood. By the Flood the whole race was hurled into perdition, except only the family of Noah.

In the coming trouble the race is not to be reduced to one family; for "many nations," after the subsidence of the storm, are to (Zech. 2:11)—

"Be joined to Yahweh and to be His People."

It will be a national tribulation, which will fall with pain upon the head of the wicked—upon kings, princes, nobles, ecclesiastics, the wealthy, and those who are concerned in their enterprises and schemes.

Nations were inaugurated at Babel (Gen. 11:9), and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration.

Fearful and great indeed will this tribulation be. Trade, manufacture and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side and none of the Old Man's adherents will escape. The disasters of this consummation of panic will overwhelm them.

The banks will be closed and sealed; Wall Street, the Bourse and the Royal Exchange will be scattered to the winds; the courts will be shut up; the pulpits of all Christendom emptied of all incumbent hypocrites and cheats, hoodwinkers of the people; thrones will fall and the armies that sustain them will melt the hills and mountains politic with their blood.

This will be the disaster of the vengeance in Yahweh's heart in the year of His redeemed
(Isa. 63:4; 34:8).

* * *

IN the coming tribulation, all ranks, orders, classes and degrees of men will be involved in one common ruin. It will be far worse for them than the breaking up of the Western Roman Empire by the Northern Barbarians over 1200 years ago. The Old Man of the Flesh recovered from the horrors of that terrible period, and has become rich and powerful again. But from the coming overthrow he will never recover.

He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses, the position and respectability he is now so proud of, and the paraphernalia of

wisdom and sagacity he so ostentatiously exhibits, will all be stripped from his leprous carcase and his nakedness made apparent to all.

To perform this work of love and charity—for it IS love and charity to them that suffer, to unmask hypocrisy, to make the truth apparent, and to bind the oppressor in the bondage of poverty and weakness—to perform this is the mission of the Son of Mary.

Alluding thereto, she said in the rejoicing of her spirit —

"He helps His servant, Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham, and to his seed for the Aion" (Luke 1).

The reader will certainly be at no loss to conceive the nature of the times when "the Son of Yahweh's Handmaid" (as David styles him in Ps. 86:16 & 116:16) shall appear to establish his mother's prophecy.

Will not financiers, potentates, merchants and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them and hide them from the presence of this destroyer of the peace and successful villainy of the world?

We have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic. What, then, may we not expect to hear of in that coming tribulation?

The royal families of Europe, insular and continental, popes, cardinals, archbishops and bishops, and all rulers, are to be hurled from their thrones, and probably all of them made to expiate the crimes of their houses, after the example of the kings whom Joshua slew, by the halter or the sword. Their "houses" have been murderers of the saints and red with the blood of Israel. "Come near," said Joshua to the captains of Israel's hosts —

"Put your feet upon the necks of these kings. Fear not, nor be dismayed; be strong and of good courage.

"For thus shall Yahweh do to all your enemies against whom ye fight."

Would Yahweh thus serve the kings of Canaan, who were defending their country against invaders, and allow modern kings to go unpunished, who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely that He would bring the blood, the righteous blood of 4,000 years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem, and not visit upon all its houses the blood of His saints shed in the countries of Europe for the last 1,200 years? The supposition cannot be admitted for a moment.

The rulers of the world must be dethroned and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood.

* * *

BUT while the Press discerns fearful disaster in the future, it has no idea of the Old Man of the earth being despoiled of all his riches, honours, profits and powers, and a transfer being made of them to the New Man of the Spirit. The probability is that, though the Bible has circulated in England for hundreds of years, the Press never heard of such a man. It is well acquainted with the Old Man; but with the New Man and his rights of inheritance and glorious destiny it is totally unacquainted.

Although the Scriptures speak so explicitly upon the subject, the Press would smile with contemptuous incredulity were it told that the banks and all the specie they contain, the courts of law, the Church temples, palaces and thrones of the world, were all to be seized and appropriated to their own use by certain men and women who have believed the glad tidings of the Kingdom, been baptized, and patiently continued in well-doing since they began to do well in being immersed (Matt. 28:19; Mark 16:15-16; Acts 8:12; I Cor. 1:21).

This is a grand and controlling principle of the political economy, or the disposition of times, according to the policy of Yahweh.

It is a principle, however, not recognized in the politics of the Gentiles. Gentile politics assign heaven to the dead and earth to the living—and to these living only on condition that they will be true and faithful to the lust of the flesh, the lust of the eye, and the pride of life.

If they will not swear allegiance to these, which are the composite elements of the Old Man of the Flesh, they are not allowed to partake of national honor or rewards, not to take a seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you cannot "cut a figure" in the world; for he delighteth to honor none who do not bow and scrape to him.

But it is probable that the Press would exclaim against such an appropriation of banks, specie, thrones, honours, pulpits, etc., as mere "robbery" and "spoil." Such conduct, it would protest, ought to meet with universal execration and severe punishment, and, were its publication then permitted, it would doubtless be filled with very eloquent and logical articles against such wholesale violation of the eighth and tenth commandments!

But, the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations: "To the victors," say they, "belong the spoil."

Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the Earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man, upon the Old Man's principle, be entitled to the spoils?

The Old Man has present possession of the earth and all its riches, and intends to keep them forever.

And so he may, if he can. But then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. The Old Man became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. The condition he has violated. And yet he claims, not only the right of tenure, but refuses ejectment and affirms that he is himself the lord in perpetual right of possession.

This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejectment, but he ignores it and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction to the position of a serf upon the manor he has so flagrantly misruled.

* * *

But the New Man of the heavens will spoil the Old Rebel, and appropriate his assets upon a higher principle than that of conquest.

"Whatsoever," saith Yahweh, "is under the whole heaven is Mine" (Job 41:11). He is therefore styled by Melchizedek "Possessor of the heavens and earth" (Gen. 14:19). In another place it is written (Ex. 9:29)—

"The earth is Yahweh's."

And (Ps. 24:1)—

"The earth is Yahweh's and the fulness thereof; the world, even those who dwell in it."

Yahweh of Hosts saith—

"The gold and the silver are Mine" (Hag. 2:8).

These testimonies are sufficient to prove that Yahweh still claims the earth and the world of mankind upon it, and all they call theirs is His. It is a claim He has never surrendered, and although the Old Man has possessed it since the Flood, and even taken forcible possession of that portion of it which Yahweh declared to Israel, saying, "The land is Mine" (Lev. 25:23)—still the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

* * *

THE earth being Yahweh's, its eternal possession can only be acquired by a deed from Him. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal, and a mortal man cannot acquire more than a tenant-for-life possession.

"Corruption cannot inherit incorruption."

A New Man must therefore appear in court with ability to show, first, that he is incorruptible and deathless, and, secondly, that Yahweh, the Possessor of heaven and earth, hath given the earth and world to him.

This Man hath appeared in the Court of Israel and his name is Jesus. He hath put in his claim and proved by witnesses and by Yahweh that he is His Son by resurrection from among the dead and alive for evermore. And, having proved this, he hath also proved that Yahweh's promises to His Son are of right his.

Now, concerning His Son, Yahweh has said in the second Psalm—

"Thou art My Son; this day have I begotten thee.

"Ask of Me and I will give the nations for thine inheritance and the uttermost parts of the earth for thy possession."

Nothing can be plainer than this. Yahweh has promised the earth to His Son, and that Son He hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and the world.

Has he got it? Has he EVER had it? No, never!

What is the hindrance? The Old Man of the earth has possession of it and will not surrender it until a stronger than he appears to turn him out. This necessitates a conflict of the deadliest character—a time of tribulation unsurpassed.

The earth and world and all their fulness being assigned to Jesus by a Divine statute, it is competent for him, Jesus, to say who, if any, shall share with him in possession.

Will he enter into treaty with the Old Man and leave him in possession of Europe, Asia, Africa and America, if he will acknowledge him King of the Jews in Zion? Or will he demand the unconditional surrender of the whole?

Nothing less than this will be accepted. The present rulers will not be tolerated. They are a blot upon the face of things, obstacles in the way of righteousness and truth. Jesus is Heir of all things and he has announced his willingness to share his inheritance with all who, like himself, "fulfil the righteousness of God."

This excludes the Old Man totally, but opens the door to all that will forsake him and turn to God. They are invited to—

"Put off the Old Man, with his deeds, and to put on the New Man."

When they have "put on" the New Man, they are a constitutional part of him, and consequently "joint heirs with Christ" of the earth and world, and of all the fulness thereof. To such Jesus says—

"I will give you power over the nations, and you shall rule them with a rod of iron; sitting with Me on My Throne, as kings and priests, reigning on the earth" (Rev. 2:26; 3:21).

When they possess this power over the nations, all that the nations and their present rulers call theirs will then be at the disposal of these joint inheritors. Paul, addressing this class at Corinth, said to them—

"The world is yours, all things are yours, all things are for your sakes."

It is clear, then, that the gold and the silver, and the power and the riches extant will all be relinquished to them—

"He will fill the poor with good things, and the rich He will send empty away."

Assuredly, the coming panic will be tremendous—fear and disaster on every side. Be warned, then, and trim your lamp, for the time is short and the terror hasteth.

My Days and My Ways

BY BROTHER ROBERT ROBERTS

"Man that is in honour, and understandeth not, is like the beasts that perish . . . Like sheep are they laid in the grave: death shall feed on them"—Psa. 49:20, 14

PART TWELVE

AFTER a stay of fourteen days or so, the next move of the travelling company, of which I had now become a member, was to Birmingham. The company was not a large one, consisting of only six members—Mr. Fowler, Mr. Wells, and their four shorthand-writers.

It was as pleasant a company of natural men as one is ever likely to be associated with in this evil state of things. They were thoroughly American, exhibiting the two leading traits of the American people to perfection—humour and independence, tempered with kindness.

There was none of the austere standoffness that is liable to be shown by British officialism. They were frank and ready to serve. At the same time, there were no deferences or reverences. They took every man at what he was in himself, without respect to the social caste-distinctions that weigh so much with English people.

They differed in their individual peculiarities, of course. The soul of the concern was Mr. Fowler—a thick-set, silver-haired man of middle stature, who did nearly all the lecturing at night, and most of the private examining of heads during the day.

He was a man of no great calibre, intellectually considered, but he had a thorough command of phrenology and physiology, and could read men off like a book. He was a good example of an average man developed to the best advantage, climbing to prominence by excelling in one thing. He was a humble, kindly, sensible, fatherly man, with just enough dry humour to make him agreeable. Without this, he would have been tame.

As a lecturer, he had a good voice, with a strong American nasalism which had a certain fascination with a British audience. His lecturing was interesting, but delivered without gesture and with some monotony of voice. It would probably not have been so interesting without the extensive display of life-size portraits and busts behind him on the platform, and the free admixture of telling stories.

His forte lay in delineating character. His examinations of heads chosen promiscuously from the audience at the close of the lecture were always successful.

Though not a man of the highest finish, there was no charlatanism with him. He had a sound grasp of his subject on scientific principles, and did phrenology a great service in pointing out and always keeping to the front the connection between the body and brain in their mutual action.

Privately, he was a thoroughly pleasant man—humane and true and blithesome, though never profound.

* * *

MR. Wells was a different sort of man, but equally excellent in his way. He was tall, and dark, and spectacled, and would have been mistaken for an Englishman on a superficial acquaintance. He looked of the schoolmaster type. He was a man of business talent, and had the commercial department of the enterprise in charge.

He had also a thorough knowledge of the science, and could both lecture and examine in case of need, but never with the acceptability of his partner. There was a little emulation between them on this score, which was sometimes amusingly manifested. He was a man of gentleness and worth, and partook of the sunny humour common to all superior Americans. He had a respect for the Scriptures, but not a thorough acquaintance with them.

One day, he and Mr. Fowler were having a private tussle on the question of whether it was the duty of parents to provide for the children, or children for the parents. Mr. Fowler was contending for the latter view.

Mr. Wells was sure the Bible was on his side, but could not quote. I referred him to 2 Cor. 12:14. On reading it, he perfectly crowed over his partner, and confessed they did not know the Scriptures as they ought to do.

On a subsequent occasion, one evening, while the lecture was going on, and there was nothing to do, he and I had a long conversation in the anteroom, in which he expressed his unfeigned sorrow that they were so far away from spiritual things, and his unqualified admiration of my application in that direction.

He admitted that nothing else would matter at last. Poor fellow! He is now among the unnumbered dead.

* * *

THEN there was the sub-manager, Mr. Wilson, the sharp, sandy-haired, blue-eyed, and eagle-nosed pioneer of the concern—a lithe, intelligent, bright, friendly young man, whose business it was to go before to the next town and make arrangements in advance, engaging halls, getting out bills, etc.

He was the only one that I succeeded in interesting in the Truth, though I tried with them all; but the interest was not of the fervid or abiding order. What became of him at last I do not know. I think he filled some military post in the Civil War that was fermenting in America at the time I joined them.

* * *

BURNHAM was the most unpromising, yet the most naturally capable of the company. He was sallow, taciturn, and heedless. He could not be stirred up to take an interest in anything. Yet he had a splendid forehead, and showed a great capacity whenever he did or said anything. His shorthand writing and his calligraphy were like copper-plate. He used to ask jocosely when the Kingdom was coming, and said he could wait.

I never heard how he turned out till on board the Gallia (I think), in one of my recent journeys to America. And then I did not "hear" but stumbled on the knowledge in quite a striking manner. I was looking over some books that were spread out on the saloon table of the vessel, and picked out a high-class, thick American monthly magazine, profusely illustrated.

Turning over its pages, my eye caught a woodcut portrait of a man apparently between 40 and 50, whose features seemed familiar. Underneath the woodcut was the name "Burnham," etc. And the subject of the article was "Burnham, the astronomer."

"Burnham!" said I to myself, several times, "Burnham! Burnham! Why surely this is never Burnham of the Fowler and Wells Company!"

I read the article; so it was. It appeared that while following the occupation of shorthand-writer to one of the American Law Courts, he had turned his attention to astronomy, and risen to fame

as a great astronomical discoverer. It gave an account of his discoveries, and of his correspondence with the various learned societies of the European capitals, with whom at last he ranked as an authority in a special department.

His leading discoveries relate to previously unknown binary stars, or stars composed of two that revolve round each other. It was quite a pleasant surprise to find that our taciturn friend had so distinguished himself, even if on the march to the universal grave.

* * *

THE other young man (Andem), light complexion, regular, decidedly British intellectual face—rose to high place in the American naval service during the war. He was a pleasant, educated friendly young man, with all the wit, and harum-scarum dash that belong to the Americans.

It was the effervescence of a moment. It is all gone now.

* * *

THIS was our first visit to Birmingham. We were struck with its great, wide-spreading, glass case railway station—which has since been doubled and improved in many ways. The town itself seemed a dreary waste of brick streets with uncomfortable pebble footways. It also has wonderfully altered within the last 30 years.

We were complete strangers in the town, and could therefore look at it without bias. We (that is my companion and I) had to walk through a good many streets before we selected apartments. (The arrangements made by the pioneer aforesaid did not include provision for us, which was entirely to our mind, as we should not have found ourselves at home in close association.)

We stayed in Birmingham five weeks. Large audiences attended the phrenological lectures in the Music Hall, Broad Street (since converted into the Prince of Wales theatre), and during the day, a great number of well-to-do persons came to the consultation rooms for phrenological examinations.

My duty consisted of attending the consultation rooms, and taking my turn at taking down these examinations and afterwards writing them out. This was day work: in the evening, I took part as a doorkeeper. This was the routine of our first five weeks of Birmingham life, ending with a tea meeting, at which Fowler and Wells were lionized and phrenology glorified as the grand reformer of the ills of mankind.

There was a vote of thanks also to the shorthand writers and doorkeepers, to which I put up to respond. I elicited some applause by suggesting that when the old heads had finished their day, the young ones might step into their shoes and continue their work. Man proposes, but God disposes. This program would have led to different results in many ways.

My plans of life were exceedingly vague at that time, and, indeed, they have never had any definiteness as regards the present state.

The view before me and my companion at that time was mainly this, that there were but a few years to run before the Lord's coming, and that our business was to get through faithfully on all points till then.

There has never been any alteration on this point, though things took definite shape by and by. The service of phrenology would have been a beggarly calling, which was prevented by and by.

* * *

THE principal feature of interest to us during our Birmingham stay was our Sunday intercourse with a handful of people who had been interested in Dr. Thomas's visit and lectures in 1849, and of whose existence we learned from occasional hints in the Herald of the Kingdom, and otherwise.

They were not organized as a "church," or even as an ecclesia, but met together in a very informal way on Sundays in the upper room (bathroom) of a barber's shop in Summer Lane, to read Dr. Thomas's writings. There might be getting on for a dozen of them when they were all there.

The soul of the coterie was Mr. Thomas Davis, a waterworks official, who had not obeyed the Truth, but felt a keen interest in everything socially pertaining to it. He was treasurer and general manager of affairs.

There was another man who stood much in the background, and rarely attended, and yet who was much more pronouncedly of the fraternal type than any of them. This was Mr. Bailey, a working jeweller, whose wife kept a grocer's shop in New John Street West.

He was a fatherly and devout man, short and full-bodied, with round, anxious face and fully developed head. He was the quiet, tender-hearted father of a large family. He was full of devotional feeling, which almost invariably found vent in tears when he prayed. He was for this reason known among some of us as "the weeping brother." He and his Emily have long since gone to rest.

On the report of our presence, he came to the little meeting. The state of things was immediately the subject of conversation.

I pointed out the unscripturalness of the chaos that prevailed, and recommended the proper incorporation of all immersed friends of the Truth, and them only, as an ecclesia for the regular breaking of bread, and the proclamation of the Truth.

With these ideas Mr. Bailey most readily agreed, and something like immediate steps were taken for carrying them into effect. Friend Davis took a back seat, as the Americans say, and an ecclesia was regularly organized, and lectures commenced. At their request, I lectured every Sunday evening to a suffocatingly-crowded audience in the barber's bathroom that would not comfortably seat perhaps over 16.

It was a small affair, to the verge of contemptibility, but it was a beginning, and long experience has taught the wisdom of not despising the day of small things.

Small things may be precious things. Everything depends upon the germ at work.

My companion and I met with them seven successive Sundays. We were only five of these Sundays in Birmingham, but as our next town of call was Wolverhampton, only some 13 miles off, we came to Birmingham on the two Sundays we were located there.

These seven Sundays afterwards led to a movement which brought us back to Birmingham. In Birmingham we have ever since remained—never, however, with a settled feeling, but always with a sense of temporariness, like a steamship at a port of call, or a bird of passage that has lighted on a promontory for a brief rest, and that presently will resume flight.

* * *

A FORTNIGHT at gloomy Wolverhampton was succeeded by a visit of similar duration to Leicester. We were struck with the brightness and beauty of Leicester after Wolverhampton; and with the animation and apparent intelligence of the people. The remark mutually exchanged was that Leicester would be a good field for the Truth if by any means it could once be introduced.

There were no brethren in the place in those days. There is now a considerable and interesting ecclesia, the result of rootlets struck out from Birmingham. A brother in the latter town had a cousin in the former. The brother introduced the Truth to the cousin, and the cousin (an energetic young man who ran well for a time) did not rest till he got lectures delivered in the place. One thing led to another. There have been ups and downs, as there have been everywhere.

Affliction, outside and in, has been severe enough to kill it, but the Truth has proved a hardy plant that nothing can destroy. The young man who introduced it afterwards attempted to uproot it, but he found he had started a force that cannot be controlled.

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature — exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could help by forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

Solomon and Christ

"Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet even Solomon, in all his glory, was not arrayed like one of these. If God so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?"—Matt. 6:28-30.

WE know that Solomon was one of David's younger sons, born in Jerusalem, and that Bathsheba was his mother. He was anointed king at his father's command by Zadok the priest and Nathan the prophet, to ensure his succession when Adonijah conspired with Joab, the captain of the host, and Abiathar the priest, to proclaim himself king.

For a short time Solomon reigned jointly with David, during which time his father instructed him regarding the building of the Temple, and about the treatment of his enemies. Upon his father's death, he was again anointed king, as we read in 1 Chr. 29—

"They made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

"So Solomon sat upon the throne of the Lord as king, instead of David his father, and prospered; and all Israel obeyed him.

"And all the princes and the mighty men, and all the sons likewise of King David, submitted themselves unto Solomon, the king.

"And the Lord magnified Solomon exceedingly in the sight of all Israel" (vs. 22-25).

Shortly after his anointing, he was compelled to deal, one by one, with his father's enemies. Worldly writers are loud in their condemnation of his judgments upon them. But had these enemies behaved wisely, and adhered to their agreements, they would have continued to live under the kingship of Solomon. They brought on themselves their own just punishment. It was Solomon's duty to enforce God's law and punish wickedness.

Shimei, the last of the men who conspired against David, lived up to his oath for 3 years before he disobeyed, and was put to death. So the Lord gave Solomon rest from all his enemies.

* * *

SOME time during this period, Solomon went to Gibeon to offer a sacrifice to the Lord. It is evident that he feared God, and desired to please Him.

It was at Gibeon that the gift of great wisdom was bestowed on him (2 Chr. 1:11)—

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, nor honor, nor the life of thine enemies, neither yet hast asked long life;

"But hast asked wisdom and knowledge for thyself, that thou mayest judge My people, over whom I have made thee king:

"Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Solomon's wisdom should not be confused with the gift of the Holy Spirit that was given to prophets and other worthy men. The Holy Spirit is given to perform some definite work: in the case of prophets, it was to exhort, predict the future, or work miracles.

His wisdom, however, was God-given, and excelled the wisdom of the east country, and of the Egyptians. For he was wiser than all men; and his fame was in all nations round about.

In the 4th year of his reign, he started to build the Temple of God. The design of the building, however, was not left to Solomon's own judgment. The pattern for it had already been given to David through the Spirit of God, as we learn from I Chron. 28:11-18.

Here are enumerated the various buildings connected with the Temple, as well as the courses of the priests and the Levites in the service of the House of the Lord—

"All this, said David, the Lord made me to understand in writing by His hand upon me, even all the works of this pattern" (v. 19).

The work took seven years to complete. All the chiselling of the stones, the cutting of the wood, the casting of the metals, and the fabrication of the furnishings for the Lord's House were done elsewhere, as in Lebanon and in the plain of Jordan, so that the house—

"When it was in building, was built of stone made ready before it was brought thither. "So there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building."

In this, the type of the eternal spiritual House is clear, beautiful, and solemnly impressive. All will be ready beforehand, or it will not be used. The unwise virgins will seek in vain for oil for their lamps too late.

* * *

SOLOMON'S prayer at the dedication of the Temple is very beautiful; and shows an understanding of the ways of God. He covered every type of circumstance that could befall the people of Israel—drought, pestilence, plagues of locusts, war and captivity—and asked God to hear their prayer, whatever their position, and have mercy upon them.

YET HE HIMSELF FAILED TO FOLLOW GOD'S LAW.

We cannot know the full reason for his failure, but it would seem that he began to rely more upon his own wisdom, than on the law of the Lord. He applied his knowledge to earthly things, and to the affairs of his kingdom.

He transgressed by making an alliance with Egypt, and by marrying Pharaoh's daughter. Against a direct command to refrain from multiplying horses, Solomon traded with Egypt until he had 40,000 stalls for horses and 1400 chariots.

He enlarged his boundaries from the border of Egypt to the Euphrates, and exacted tribute at the rate of 666 talents of gold per year. A rough estimate at our present rate of exchange is 60 million dollars. From Ophir came another 450 talents, or about 35 millions.

The king's navy visited Tarshish once in three years, bringing back gold, silver, ivory, apes, and peacocks.

Visiting kings brought presents annually, of silver, gold, raiment, harness, armour, spices, horses, and mules. The Queen of Sheba offered precious stones, spices, and gold in abundance.

Wealth poured into Jerusalem until silver was as common as stones; and cedar trees as the sycamores in the vale for abundance.

Solomon's attention turned to great works. He built magnificent houses—his own palace had taken 13 years to complete. His ivory throne was unrivalled. He planted vineyards, gardens, and orchards. He made pools of water to irrigate them. He surrounded himself with every luxury, and—

"Whatsoever his eyes desired, he kept not from them. . . . He withheld not his heart from any joy."

He spake 3000 proverbs, and 1005 songs. He talked of trees, from the cedar that is in Lebanon, unto the hyssop that springeth out of the wall. He spake also of beasts, birds, creeping things, and of fish. Of all his writings, we possess only the Proverbs, Song of Solomon, and Ecclesiastes; but what a wealth of instruction they contain!

* * *

SOLOMON'S glory tarnished. He married hundreds of wives from the surrounding nations, and these were idolaters. Instead of Solomon teaching **them** the way of Truth, they turned **his heart** from God—

"Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David, his father."

"For Solomon went after Ashtoreth, the goddess of the Zidonians, and Milcom, of the Ammonites;

"And built high places for Chemosh, the abomination of Moab in the hill that is before Jerusalem;

"And for Molech, the abomination of the children of Ammon."

These religions were similar—they were all ruled by a corrupt priesthood, who offered human sacrifices. They worshipped the dead, and offered them drink offerings. Their rituals were corrupt and debasing. These altars that Solomon built, were used throughout 11 successive generations, and were finally destroyed by king Josiah. What a long train of evil he set in motion, and gave the prestige and glory of his name to!

God's anger was kindled against Solomon for these sins, so that He determined to rend the kingdom from him, and give it to his servant. He also stirred up Solomon's enemies, the kings of Edom and Syria, to rebellion, so that his peaceful reign ended in troubled times.

Solomon reigned 40 years in Jerusalem. Upon his death, his son Rehoboam ascended the throne; but when the people asked relief from the heavy burden of taxation that Solomon had put upon them, he gave them a misguided answer, and threatened to increase their load.

They immediately rebelled. Jeroboam, the son of Nebat, Solomon's servant, took possession of the 10 tribes; and only Judah and Benjamin were left to perpetuate the kingdom of David, of which God had said that—

"David would never lack a man to sit upon his throne for ever."

* * *

Between our first and third readings (1 Chron. and John) there is a time period of 28 generations (Matt. 1:17).

As we turn our attention to Jesus, we learn that he, too, was descended from David—but not through Solomon. The genealogy of Mary, his mother (Luke 3), points out (v. 31) that Christ was born in the line of Nathan, son of David.

God arranged matters so that Joseph, who later became Mary's husband, was also descended from David, through Solomon (Matt. 1:7, 16).

Any close examination of Christ's descent would then show conclusively that he was the son of David.

But here a parallel between Solomon and Jesus ceases, and a contrast begins: for while Solomon was born in Jerusalem, and brought up in the luxury of the king's palace, Jesus was born into poor circumstances in the town of Bethlehem, the birthplace of David, as had been foretold by the prophet.

Though Jesus was born in a manger, God did not allow his birth to go unnoticed. Angels appeared to shepherds, proclaiming the birth of the Saviour in the city of David, and they hastened to see him.

Wise men followed a star from the east, and came to see "Him who had been born King of the Jews."

When Jesus was taken into the Temple to fulfil the Law of Moses, the Holy Spirit rested upon Simeon, a devout man, who proclaimed him to be "the Lord's salvation prepared before the face of all people."

The prophetess Anna, likewise gave thanks unto God that she had seen "Him who would bring redemption to Jerusalem."

Later, when Herod realized that the wise men had not returned to tell him where the king of Israel had been born, he ordered the death of all children under 2 years of age, as had been foretold by Jeremiah. Jesus escaped, because God had warned Joseph to take him down into Egypt to sojourn; thereby fulfilling the prophecy which said—

"Out of Egypt have I called My Son."

Upon the death of Herod, Joseph returned to Nazareth; and we next hear of Jesus as a twelve-year-old, sitting in the temple among the doctors of the Law, both hearing them, and asking them questions. All who heard him were astonished at his understanding and answers. So Jesus—

"Increased in wisdom and in stature, and in favor with God and man."
—until the time came for him to be revealed to Israel.

* * *

JESUS was about 30 years of age when he was baptized by John in the river Jordan. The Spirit of God descended upon him, and God pronounced from heaven—

"Thou art My beloved Son, in whom I am well pleased."

The Holy Spirit remained upon Jesus as he began to preach the Gospel of the Kingdom of God, and to proclaim the acceptable year of the Lord.

We note that there is never any mention of claiming the throne of David. On the other hand, it is clear that Jesus dwelt as a stranger and pilgrim in the earth: sleeping and eating wherever he was invited to stay. On one occasion he said—

"Foxes have holes; and birds of the air have nests; but the Son of man hath not where to lay his head."

What a contrast with the mighty Solomon, who built magnificent houses, and indulged his every whim!

During the next 3 years, Jesus was never idle; for he taught the people by parable and in plain speech, the doctrine of God. His teaching was accompanied by miracles. He cleansed the lepers; opened the eyes of the blind; made the lame to walk; the dumb to speak; and the deaf to hear. Several times he raised the dead. He fed multitudes.

So his fame spread throughout the land; and the people followed him. Discussions arose as to whether this man was really Christ. In the midst of this controversy, Jesus made his position clear, declaring—

"Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"

(Matt. 13:17).

And in Matt. 12:42 he said—

"The Queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

Add to these quotations, the numerous verses in John, where Jesus plainly states—

"I came, not to do mine own will, but the will of Him that sent me."

"I do always those things that please my Father."

"The words that I speak, I speak not of myself; the Father which dwelleth in me, He doeth the works."

And to the woman of Samaria, when she spoke of the Messiah (John 4:25-26)—

"I that speak to thee am he."

Finally, even his enemies had to admit that—

"NEVER man spake like this man."

—for he taught them as one that had authority.

* * *

THOUGH God had stirred up adversaries against Solomon in the last years of his reign, they did no bodily harm to him, and Solomon died in a good old age.

In contrast, his enemies prevailed against Jesus at the age of 33, and he died the horrible death of crucifixion. His experience at that time is best summed up in Isa. 53—

"He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"He was oppressed, and afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

"He was taken from prison, and from judgment; he was cut off out of the land of the living: for the transgression of My people was he stricken.

"He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

"He poured out his soul unto death; and he was numbered with the transgressors."

Though Jesus had prayed for the cup of this sorrow to pass, he added—

"Not my will, but Thine be done."

Because of his complete obedience, even unto death. God raised His son from the dead. He did not suffer His Holy One to see corruption, but gave him eternal life. This was the fulfilment of that puzzling statement Jesus had made to the Jews—

"Destroy this temple, and in 3 days I will build it up."

They had thought that he referred to the literal Temple in Jerusalem. They had failed to see that Jesus spoke of the temple of his body.

* * *

THE fact that we are gathered here this morning is proof that Jesus is still in heaven; where he has gone as a nobleman journeying to a far country, to stay for a time; then to return to receive for himself a kingdom, prepared by God for him.

In this we see the counterpart of the preparations made by David, of stones, which he stored in abundance to be used by his son in building the first temple.

Many of these items David had brought from other countries: and so, in each generation since Christ's ascension, God has been calling men and women from the highways and byways of the earth—which spiritually is called Sodom and Egypt—to prepare them as living stones, to become part of a lively temple—fit for the Master's use in the day of his appearing.

These precious stones are hewn silently out of the mountain of humanity. The chiselling and shaping is accomplished through affliction and chastisement. Just as Jesus "learned obedience through the things which he suffered," in like manner all those who are to be associated with him in his Kingdom will have learned obedience and submission to God's will.

When all the rough edges are smoothed away, they will then be "fitly joined together," built upon the Stone which the builders rejected, which is now the chief Cornerstone of the spiritual Temple of God.

When the last stone has been chosen, cut, and made ready, the time will at last be ripe for the establishment of the Kingdom, and the "restitution of all things spoken of by all God's holy prophets since the world began" (Acts 3:21).

* * *

CHRIST'S literal, earthly kingdom will parallel Solomon's—for it will begin in Jerusalem, with Christ sitting upon the throne of his father David.

There will follow a period of war and trouble: for the majority of the nations will not accept him as their ruler. Christ will then go forth with his army of glorified saints (Rev. 19) to tread the winepress of the fierceness and wrath of Almighty God (Rev. 14). He will subdue nations and kingdoms until (Psa. 72)—

"All kings shall bow down before him."

—and he has—

"Dominion from sea to sea, and from the River to the ends of the earth."

In contrast to Solomon who permitted idol-worship in his kingdom, Christ will abolish all idols, as seen in Isa. 2:18-20—

"The idols he shall utterly abolish.

"In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."

Into this category are all who are partakers of the great religious systems in the earth today; and so it is evident that the next war to be fought in the Kingdom is that of Christ against the power of Rome.

This will end in the full destruction of the city, and the Roman Catholic system. The Gospel will again be preached to the nations that are left with the results foretold (Jer. 16:19):

"The Gentiles shall come unto thee from the ends of the earth, and shall say,

"Surely our fathers have inherited lies, vanity, and things wherein is no profit."

* * *

ONE of Solomon's first acts was the building of the Temple for the worship of God. Christ, too, will build the wonderful Temple that we are reading about in Ezekiel's prophecy.

Not only will he institute the worship of God, he will also enforce it. This is plainly shown in Zech. 14:16-17—

"And it shall come to pass that everyone that is left of all the nations which came up against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.

"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain."

Whether this punishment will need to be used or not, remains to be seen. But we do know that this "House of Prayer for all nations" will be well-used, for both Isaiah and Micah tell us that—

"All nations shall flow unto it; and many people shall go and say,

"Come ye, and let us go up to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths:

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

* * *

ANOTHER contrast between Christ and Solomon is the fact that while Solomon reigned as King, Zadok was the High Priest and commanded the worship in the Temple.

Christ himself will be both King and Priest in the Age to Come; and will take part in the offerings of the Lord—

"And it shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel:

"He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel" (Ezek. 45:17).

In this work he will be assisted by the priests, the sons of Zadok (Ezek. 44:15) and their work is mentioned in v. 16—

"They shall enter into My sanctuary, and they shall come near to My table to minister unto Me, and they shall keep My charge."

The "sons of Zadok" in these verses are the ones referred to in Rev. 5:9-10, as—

"Redeemed to God by the blood of Christ out of every kindred, and tongue, and people, and nation; and hast made us unto our God KINGS AND PRIESTS, and we shall reign on the earth."

They will do none of the menial work of the Temple: it will be performed by the Levites (Eze. 44:10-13), because of their former unfaithfulness in departing from the law of God. They will not be allowed to do the office of a priest, but will slay the burnt offering and the sacrifices of the people—

"Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity."

* * *

JUST as the Queen of Sheba and the kings of the earth came to hear the wisdom of Solomon, so the king of Tarshish and the great men of the earth will offer gifts to Christ. In Isa. 52:15, we learn their reaction—

"The kings of the earth shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider."

These visitors who behold the King in his beauty, will have much to marvel at: for the conditions during Christ's reign will be unlike the best this earth has ever seen.

With all his wisdom, there was still war, slavery, injustice, hardship, sickness, idolatry, and sin in Solomon's dominion. Look at the comparison in Isa. 11:2-4, speaking of the King who will reign in righteousness—

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:

"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Under such conditions, war will cease (Isa. 2:4). People will dwell in peaceful homes, with their own vines and fig trees (Mic. 4:4). The curse will be removed from the earth, until the desert shall blossom as the rose, and bring forth abundantly (Isa. 35:1). The ground will yield her increase so

that the plowman will overtake the reaper (Amos 9:13). Thorns and thistles will be replaced by the fir and myrtle trees (Isa. 55:13).

The inhabitant shall not say, I am sick (Isa. 33:24). Life expectancy will be increased, so that a child shall die at an hundred years (Isa. 65:20).

We have been called to a place in this glorious Kingdom—not as subjects—but as **fellowheirs with Christ**.

* * *

JUST as Solomon married many wives from other nations, so Christ will return as a Bridegroom to be united with his multitudinous Bride—the saints who have been called and found worthy, out of every kindred of the earth. In Christ's absence they are pictured as 10 virgins who wait his return.

The parable tells us that five were wise; and five were foolish. If we are among the five who are wise, then we will be partakers with the worthies of old in that Kingdom that is so wonderful that—

"Eye hath not seen, nor ear heard, nor hath it entered into the heart of man."
—to conceive what God has prepared for those that love Him. —J. M.

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Our Friend Lazarus Sleepeth

"She hath done what she could: She is come aforesaid to anoint my body to the burying"—Mark 14:8

OUR reading this morning (John 11) brings us near to the end of the ministry of Jesus. The raising of Lazarus was a stupendous and unforgettable climax to his great work.

Yesterday, we left him, and his disciples, beyond Jordan in the place where John at first baptized. This morning we come to the time when he received an urgent message from his ardent and affectionate friends Mary and Martha.

He had gone there to escape capture by those Jews who sought his life. The two sisters must have been advised of his whereabouts, or they could not have sent the message concerning the serious illness of their brother.

Before we proceed further with the narrative, let us become better acquainted with the persons and Bethany the place where they lived.

Bethany is an Aramaic name signifying "house of the poor or afflicted one;" it is also thought to mean "the house or place of unripe figs."

It is a small town on the east slope of the Mount of Olives, about 1½ miles from Jerusalem on the road to Jericho. Today it is a small, wretched village, but its fig, olive, and almond trees give one at first a pleasant impression.

Jesus often lodged there, for it was the home of Lazarus, Martha and Mary, as well as of Simon the Leper, who was apparently given that appellation from having formerly been afflicted with leprosy.

Our reading for tomorrow opens with the record of the feast he provided, at which both Jesus and Lazarus were present, as well as Martha and Mary.

Another important reference to this town is recorded by Luke in 24:50-51—

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

* * *

LAZARUS was a member of the family of Bethany, and brother of Martha and Mary. He was an object of deep affection not only to his sisters, but to Jesus, which speaks well for his character.

He was chosen for the notable honor of being raised from the dead. As we mentioned briefly, he was present at a supper given in honor of Jesus by Simon the leper at Bethany 6 days before the Passover.

The extent to which his restoration to life tended to bring new followers to Jesus so irritated the Jewish authorities that they plotted to put him also to death.

This is the last mention of Lazarus in Scripture. The plot to take his life does not seem to have been carried out, for no mention is further made of it. His name is Latin, which came from the Greek, and is the equivalent of "Eleazar" in Hebrew, meaning "God Helps."

* * *

NOW let us meet Martha. Her name is Aramaic, and is supposed to mean "lady." Luke records an interesting and noteworthy incident in Luke 10:38-42, which is well worth reading at this time—

"Now it came to pass, as they went, that they entered into a certain village: and a certain woman named Martha received him into her house."

(What a glorious privilege and divine honor that was—to have Jesus as a guest in her home!)

"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

"But Martha was cumbered about much serving, and came to him, and said,

"Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Nothing is said of Martha's reaction to this rebuke by Jesus, but she must have taken it in the manner stated by Solomon in Prov. 9:8—

"Rebuke a wise man, and he will love thee."

Much has been said about this illuminating event. Some have taken Martha's part as only being reasonable with such an honoured guest, and that Mary should have waited until after the meal to talk to Jesus.

Then there are those who sympathize with Martha and say that she was a practical and sensible serving woman, and Jesus was too severe with her. But we must remember that Christ's life was a teaching life, and he always took every opportunity that arose. It is well, therefore, to look at the teaching he employed. The position of the Martha class is one of social interest. She was interested in Christ's presence in her home, and wanted to show her appreciation by a lavish display of hospitality.

Mary's was a spiritual interest—an interest centered in the Truth—an interest in what Christ had to say about his mission, and the things pertaining to salvation.

They were both right in what they were doing. It was necessary to provide food for Jesus, but Martha was too careful and troubled about it. I think we would all be exercised in the same manner if he should be our guest. But it should not be overdone.

Mary, sitting at the feet of Jesus, is representative of those who choose the one thing that is needful, and place it above all other things.

It is that good part that will not be taken away when all temporal things will vanish like a dream.

Mary's name is equivalent to Miriam in the Hebrew.

The characteristics of the two sisters comes out strongly at the supper held in the home of Simon the leper. In John 12:2, it is stated that "Martha served," but in v. 3 John says—

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the fragrance."

Mark gives more detail regarding this event, and adds the words of Jesus (14:8-9)—

"She hath done what she could: she is come aforehand to anoint my body to the burying.

"Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

What a beautiful and eloquent tribute! It was an act of rare devotion and spiritual understanding, testifying both to her gratitude and to her sense of the high dignity and destiny of him whom she honoured—

"She is come aforehand to anoint my body to the burying."

But regardless of the difference in character of these two sisters, it is worthy to note in our reading (John 11:5) that—

"Jesus loved Martha, and her sister, and Lazarus."

* * *

THE close attachment that Jesus held towards this family is emphasized in the message the two sisters sent to him when Lazarus was taken seriously ill (v. 3)—

"Lord, behold, he whom thou lovest is sick."

There was no request that he come at once. We would therefore surmise that because Jesus loved him, they must have thought that the mere statement regarding his illness would be sufficient.

But Jesus did not go at once. He remained two days where they were staying. Then he suggested that they go again into Judea. This must have seemed strange to the disciples, because they had fled from Judea to escape danger because of the continued persecution.

They reminded him of this fact, but he answered—

"Are there not 12 hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

"But if a man walk in the night he stumbleth, because there is no light in him."

Bro. Roberts explains this parabolic answer in the following manner—

"A man's day is his appointed time. Some men have no appointed time, like the cattle. But where there is a time appointed, he is safe till it is past. His day has 12 hours.

"Christ was several times in danger, as we have seen, but it came to nothing 'because his hour was not yet come.'

"So it is with all who belong to him. They cannot be prevailed against till their work is done. This gives peace in the presence of danger."

It is not recorded whether the disciples understood this statement of Jesus, or whether he explained it to them. However, it was characteristic of him to speak to them in this manner. After that he saith unto them—

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

"Then said his disciples, Lord, if he sleep, he shall do well.

"Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.

"And I am glad for your sakes that I was not there, to the intent ye may believe. Nevertheless let us go unto him."

Prior to this Jesus had said—

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Here again Jesus was speaking in language of figure. Why did he speak thus? It was apparently his method of causing the disciples to think for themselves.

The death of Lazarus was not a finality, for it was to be interrupted shortly, and that is why Jesus spoke of him sleeping. And that is why Paul spoke in the same manner in 1 Thess.—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4:14).

The fact is that Jesus deliberately waited for Lazarus to die. But why did he say that he was glad that he was not there?

Is it not true that if he had been there, he would have been requested to cure Lazarus. Then he would not have died, and he would not have had the opportunity for displaying God's mighty power of resurrection which later followed.

Why did he say he was glad for their sakes that he was not there, to the intent that they might believe? Did they not already believe from the great works he had done in their presence many times?

Yes they did, but there were thousands who did not. And not only that, but as Jesus approached the end of his ministry, he began to do unusual things for the disciples in order to build up their courage for the great trial that lay in store for them. We remember, even after all this, "They all forsook him and fled."

* * *

WHEN they arrived in Bethany, they found that Lazarus had been in the grave, or tomb, four days, and that many of their friends had come to Martha and Mary to comfort them. At this point it is interesting to note the action of the two sisters when they heard that Jesus had arrived—

"Then Martha, as soon as she heard that Jesus was coming, went and met him.
"But Mary sat still in the house."

And now the situation was reversed with regard to Martha and Jesus, for it was she who reproved Jesus for not coming sooner—

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died."

This was quite true, and Jesus understood it well, for his delay in coming was planned, but Martha did not at this time understand the situation.

It is apparent that Martha did not mean that death would not have occurred if Jesus had been there; but if he had come sooner he would have healed her brother's illness.

But let it be noted carefully that Martha did not despair, for she added—

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

However, she did not yet know that her brother was to be raised within an hour, for when Jesus said, "Thy brother shall rise again," she replied:

"I know that he shall rise again in the resurrection at the last day."

But Jesus had intended that she would comprehend his statement in the same manner as when he spoke to his disciples, when he had said—

"I go that I may awake him out of sleep."

Jesus tried again to clear the situation regarding Lazarus, by saying—

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

Martha's confident response was typical of all who believe as she believed, and it is essential that we all hold the same confident faith, for, says Paul in Heb. 3:14—

"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

What was Martha's response?—

"Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Even up to this point, she did not grasp the idea to which Jesus was leading up with reference to her brother. The conversation all took place somewhere outside of the town of Bethany, for we read (v. 30)—

"Now Jesus was not yet come into the town, but was in that place where Martha met him."

* * *

MARTHA then hastened home, and called Mary to one side, and spoke to her secretly, saying—

"The Master is come, and calleth for thee."

Mary hurried away, and said nothing to those who were with her, and they thought she had gone to the grave to weep there, but she was on her way to see Jesus, and when she reached him, she fell at his feet and repeated Martha's greeting—

"Lord, if thou hadst been here, my brother had not died."

While she was speaking, she was weeping, and so were those who had followed her. In such circumstances, no one can console the bereaved who have lost the association of a loved one. All they can do is what Paul said in Rom. 12:15, "Weep with them that weep."

It was too much, even for the Son of God who loved these people, so that he, too, wept with them.

But this sad drama was nearing its end, and Jesus asked them where they laid him. The answer was brief: "Come and see."

On the way to the grave, some one said—

"Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

They were right—he could have done so, but as we have seen this situation was planned, and they were about to witness the glory of God, by which the Son of God was to be glorified thereby.

When they reached the grave, Jesus requested that they remove the stone that covered the opening of the cave.

Martha, still unable to grasp the significance of the momentous event that was transpiring, expressed her concern at Jesus' request, because of the condition of the body after 4 days in the tomb.

The answer of Jesus must have thrilled Martha—

"Did I not tell you that if you have faith you will see the glory of God."

When the stone was taken away, Jesus prayed briefly—

"Father, I thank Thee that Thou hast heard me.

"And I knew that Thou hearest me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me."

His words were few and expressive, reminding us of what Solomon said in Ecc. 5:2—

"God is in heaven, and thou upon earth: therefore let thy words be few."

This calls to mind what brother Roberts said in the Ecclesial Guide about prayer in our meetings—

"Let prayer be to God alone—one brother leading the rest in thanksgiving and supplication to His Name. And let the subject matter of each prayer be appropriate to the occasion; so that God may be glorified, and all may be edified."

Going back to the grave, we hear Jesus say with a loud voice—

"Lazarus, come forth!"

It was not the loud voice that restored life to him, but the power of God operating through Jesus.

It was the work of a moment or, as Paul expressed it, "In the twinkling of an eye." Therefore, Lazarus awoke, finding himself alive and better, and came forth in his grave clothes, and his face tied with a napkin as was the manner in effect at that time. Jesus said—

"Loose him, and let him go."

This great work of God in restoring Lazarus to life produced a two-fold result. First—

"Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

But there were some of a different type, who went and told the Pharisees what things Jesus had done. This roused their merciless anger to such an extent that the chief priests and Pharisees convened the Council, and agreed together to put him to death.

"Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."

In the meantime, Lazarus and his sisters Martha and Mary returned home with rejoicing. It is therefore our earnest prayer that the consideration of this chapter will leave such an impression on our minds that we too will return home "as sorrowful, yet always rejoicing." — G.A.G.

It Is Good That I Have Been Afflicted

"Before I was afflicted I went astray, but now have I kept Thy Word"—Psa. 119:67

TO a person of the world, any affliction of any kind is looked upon as something to be deplored and to be avoided whenever possible. But to a child of God, affliction can, if properly accepted and responded to, become one of the greatest of blessings, for it is only by the loss of material things and fleshly comforts that we learn to respect and to depend upon the Providence of God.

It is only by divine chastening that the flesh is subdued and one is brought to a full realization and understanding of how weak and sinful the flesh is, and how easy it is for one to stray from divine precepts.

The contrary is true of unmixed prosperity. It tends to increase pride, self-confidence, and a drift away from divine things.

In affliction, the child of God rejoices that he is counted worthy to be the subject of divine restraint, lest he go astray from the path of duty and lose the eternal vision.

It is in affliction, and not in prosperity, that one is most likely to turn to the Word of God for comfort, understanding and guidance. Therefore the Psalmist says (119:71-75)—

"It is good for me that I have been afflicted, that I might learn Thy statutes . . .
"I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted
me." —O.B.

Current World Events That May be Related to God's Purpose with the Earth

VATICAN COUNCIL

The Council (in its closing days) adopted a more relaxed position on many modern world problems, accepting these views—

- Roman Catholics must have "freedom of research and thought."
- Men have a right to join labor unions and to strike "for defence of rights."
- Those in extreme need have the right to expect the necessities of life from the riches of others.
- Private property should be favoured, but not allowed to damage the common good.

At the end of the Council, a conservative motion calling for an open condemnation of communism was defeated.

Their final declaration (which promises to influence Catholic relations with other churches for years to come) upholds a progressive stand in insisting that freedom to worship as one wishes is a right man derives from God (LdnFP 11:18).

On Nov. 19, the Council recognized the right to freedom of worship for all men. This declaration is said by Protestants to be of much importance to the movement for Christian unity (USN&WR 11:29).

ALL in all, the Roman Church would seem to be getting its house in order to make itself more broadly acceptable in preparation for its latter day position as the spiritual head and leader of deluded mankind against Christ when he returns to rule the earth. They are treading a middle ground between capitalism and communism, and their star is rising fast.

Pope Paul has announced he has initiated beautification proceedings that could lead to the canonization (declaring to be "saints") of Pius XII and John XXIII (Nwk. 11:29).

The bishops aired their views on the proposed reform of that ancient issue—indulgences. The resulting discussion reminded the world that this extraordinary set of spiritual transactions is STILL IN FORCE.

Indulgences first appeared in the 11th century. The time served in "penance" for sin was often so long that it stretched beyond the penitent's life expectancy, and "indulgence" granted for some act of piety enabled him to cut back the sentence.

Later, indulgences came to be conceived as a release from some or all of the accumulated punishment time in Purgatory. The Church could draw on its "treasury of merit," an increment gathered from Christ and the saints.

The abuses of this divine bookkeeping discredited the Church and triggered Martin Luther's defection, but the indulgence structure still stands. According to Canon 911, "All men are to value indulgences highly."

Kissing the Pope's ring carries with it a 300-day indulgence; but a bishop's ring gives only 50. Ascending the holy stairs in Rome on one's knees is worth nine years per step (off punishment in Purgatory). (Tm 11:26).

Early in December the Roman Catholic Church and the Greek Orthodox Church graciously retracted and apologized for the excommunications and bitter denunciations of each other of 1000 years ago.

THIS is news indeed! These two sections of the Apostasy must get together for the end, as the Greek Church is the church of Russia. In the Dec, 1965 issue of "Soviet Life," the Russian propaganda magazine published by exchange agreement in US, there is a full page picture of the head of the Greek Orthodox Church in Russia, and a write-up which speaks eulogistically of his lifelong "service of The Church of Christ."

GERMANY

West Germany is turning tough. Once thought soft, Erhard now says he wants and expects full equality in the nuclear arsenal of the West. Many Europeans have lived for 20 years in fear of the day when the West Germans would demand a nuclear role. Now that day has come (USN&WR 11:22).

HOW history repeats itself with tragic regularity, yet there are always bright new slogans to lead men on to a man-made Utopia! Doubtless the nationalistic attitude of the aging DeGaulle, scheming to prevent the resurgence of the iron power of Germany, has rather helped to hasten that resurgence. Such are the blind ways of men. From where is Gog of the land of Magog to come?

THE WORLD

THERE was a very significant article in Newsweek, Dec. 6, entitled, "The World in a Mess" which said, in part:—

The world, in the eyes of American officials, is in a mess that appears to be growing worse, not better. The Western Alliance (NATO)—basic to US policy in the world—is in serious trouble.

The UN finds that the world food outlook is indeed alarming. But nations faced with hunger are showing themselves more interested in weapons and steel mills than in improving agriculture.

An arms race is tending to speed up, not slow down. Atomic weapons threaten to proliferate.

Advice and aid from US, once sought, is commanding less and less attention. After US investment in more than 100 billion dollars in aid, and almost a trillion dollars in a national defence system to help provide world stability, the mess appears to grow worse.

THE DOMINANT VIEW IS COMING TO BE THAT THE PROBLEMS AND TENSIONS OF THE WORLD MAY BE TOO DEEP-SEATED TO BE CONTROLLED EXCEPT BY A STRONG HAND FROM SOME PLACE.

(Christ's brethren know where that "strong hand" will come from. They have known for centuries that there is no other solution to the world's ills).

All through black Africa the danger of revolt and violence is always near. The seizure of power in the Congo by the army commander may be a sign of the times

(This is all Newsweek's own wording).

DeGaulle stands out as a growing threat to Western collective security. He is determined to reduce or remove American influence in Western Europe and replace it with that of France. That interest dictates putting an end to NATO and instead bringing Soviet Russia more actively onto the Continent (Nwk 12:6).

CHINA

China has agreed to grant military aid to Cambodia (LdnFP 12:7).

Cambodia has been used by the Viet Cong as a base and a sanctuary in their attacks on South Vietnam.

FRANCE

In the Arab Mid-east, the French are doing well. Nasser sent his No. 2 man to Paris, and praises DeGaulle; and yet—France supplies most of the arms Israel wants to buy (USN&WR 11:29).

France joined US and Russia in the space race Nov. 26, putting into orbit its first satellite, launched by a French-built rocket.

VIETNAM

Ending one of the war's longstanding taboos, US planes have smashed Russian-supplied missile sites well within the 35-mile radius of Hanoi previously carefully bypassed.

The communists, it is clear, are not ready to give up without a bitter fight. Previously the Viet Cong would hit and run. In recent fighting they have stayed to boldly fight it out. US casualties have greatly increased (USN&WR 11:22).

US forces are expected to grow to over 300,000 by mid-1966, and targets in the vicinity of Hanoi to be bombed. There is no quick formula for victory (Tm 12:3).

UNITED NATIONS

At this year's vote on the acceptance of Red China, US had to settle for a 47-47 tie (with 20 abstentions). What had once been an overwhelming majority of nations on the side of exclusion is now down to no margin at all (Tm 11:26).

Next year, Red China is very likely to gain a seat in the UN. Once in with a veto (as one of the "Big Five"), Red China will be out to wreck or rule the UN.

FOOD

US's once huge food surpluses have been greatly reduced. In 11 years, 14 billion dollars worth have been sold, bartered or given to hungry nations. Earth's population, already underfed, is expected to double by 2000 AD, and will then need 3 times as much food as it is growing now (Tm 12:3).

ISRAEL'S SAD BLINDNESS

Rabbi Eisendrath, President of the Union of American Hebrew congregations, told that body's 48 biennial convention:

"In this post-Christian (note!) era, men of science seeking a rational faith ask embarrassing questions about religions built upon angels, physical resurrections, virgin births . . ." (Nwk 11:29).

HOW sad to come from a leader of the so greatly loved and so highly favoured people who were entrusted with the Oracles of God!

THE ALLIANCE of PROGRESS

Four years after the Alliance set out to help 200 million Latin Americans to make progress, there are still half-dozen countries teetering on the brink of political and economic chaos (Tm 11:26).

BRITISH GUIANA

After 162 years of colonial rule, British Guiana will soon be going its own way, gaining independence May 26, 1966. Until a year ago, this country was in violent unrest and it was all London could do to maintain law and order. Jagan, the elected (but now deposed) leader of half the population, leaned heavily to the communists. So what does the future hold when Britain steps out?

GREEK ORTHODOX CHURCH

Unsavory dealings in high places have been striking the Greek Orthodox Church with disturbing frequency. This time the fuss is about money. A Greek bishopric can be a paying proposition. The income of the Archbishop of Athens is estimated at \$70,000 a year. When a bishop is placed, it is for life, so some receive a low income in a small community, others occupy wealthy dioceses.

For several years the majority of Greece's bishops have been agitating for a new law of transfer, in the meantime refusing to fill vacant posts, hoping that if the law were changed they themselves could get transferred to the rich dioceses.

A law permitting transfers was proposed but not yet passed. The bishops met to fill the vacant posts. The Government ordered them to stop, but they would not obey. The Government, as a counter-measure, passed a bill to depose the Assembly of Bishops, and appoint one of non-rebellious bishops. The rebels threatened to excommunicate any bishop who submitted to the Government, to close all churches, and to forbid priests to perform marriages and christenings (Tm 12:3).

THERE is clearly no change from the miserable machinations of the Dark Ages, but what an outward aura of pomp and sanctity is manifested by these greedy deceivers of the people!

KUWAIT

Emir Abdullah has died, leaving behind, at the head of the Persian Gulf, the world's most prosperous state. With a national income of \$30,000 per year per family, his half-million people are the wealthiest on earth. One quarter of the world's oil lies under their soil.

With \$700 million a year in oil income, Kuwait is one of the world's major financial powers. Its millions on deposit in London are a principal prop for the hard-pressed British pound (Tm 12:3).

CLEARLY the stakes are high in many ways in the strategic Mid-east, scene of the convergence of the "battle of the great day of God Almighty."

"PREPARE WAR"

A sharp step-up in the arms race between US and Russia to a new and extremely costly level is now taking shape. US has now 1400 long-range missiles capable of devastating Russia. Russia is now working on an anti-missile weapon that could set off a whole new nuclear arms scramble (USN&WR 11:29).

PAKISTAN

Pakistan gave notice Nov. 15 that—cut off from US arms supplies—it will turn to other sources to feed the war machine considered needed against India. Pakistan, once a strong ally if the West, is edging up to Red China and Russia (USN- &WR 11:29).

CONGO

Since May, when Tshombe emerged from the national elections as the most dazzling politician in the Congo, he and President Kasavubu have been locked in a power struggle for the presidency.

A third man, General Joseph Mobutu, as army chief was the only Congolese powerful enough to referee. At the end of November he abruptly ended the struggle and proclaimed himself President for 5 years (Tm 12:3).

This is a victory (at least temporarily) for the West. Kasavubu had begun suppressing opposition newspapers, and drawing into closer relationship with leftist Nkrumah of Ghana. He had restored relationships with the Chinese-leaning Brazzaville Congo, in order to gain leftist support, and had promised to disband the white mercenary troops that had put down last year's Red rebellion.

EUROPE

New tries for US-Russian deals are possible. Europe expects something along this line. US and the West, not Russia and the Reds, have the surplus food for export, the best machinery, capital and know-how.

MIDDLE EAST

At the beginning of November, in Iraq, (ancient Assyria and Babylon) reversing a march to extreme socialism and dictatorship that began in 1958, Premier Bazzaz declared it was time to return to private industry and Western foreign investments. It was startling talk, and clearly followed the line toward moderation taken by Egypt's Nasser in recent months. Nasser eschews talk of war, whether against Israel or the Yemeni royalists.

Algeria, too, under Boumedienne (who deposed Ben Bella) has retreated from Bella's far-left bent.

The only Mid-east nation now on the militant left is Syria (Tm 11:19).

THE general trend here (as in the Roman Church) is to relaxation and compromise, which is essential if unity is to be achieved, and the iron and clay to be precariously held together for their final stand against the King of kings.

BRITAIN

Even as one colony (Rhodesia) cut itself away. Britain was gaining another. The tiny island of Diego Garcia, in the Indian Ocean, could play a crucial role in Britain's defence. It is the first of 4 strategically-located islands to be developed as bases in that area in cooperation with US.

Britain's biggest bases east of Suez are in jeopardy. Aden is expected to become unusable within 2 years due to Arab pressure. Singapore-Malaysia, with over 50,000 men and the best strategic location in Southeast Asia, is likely to be evacuated by 1970 at latest (Tm 11:19).

RHODESIA

At the end of November, at industrial Bulawayo, Rhodesia's second largest city, a policeman shot and killed an African member of a mob stoning a bus. Soon the entire African community was up in arms. Half the city's labor force walked out in protest. Factories, shops, and restaurants closed. Tear gas and threats to fire all strikers finally restored a semblance of order, but not before black nationalist agitators had made their first successful show of force and had been given their first martyr.

In Zambia, Rhodesia's northern neighbor, moderate President Kaunda was under mounting pressure to do something about the Smith takeover. Powerless to act on his own, and dependent on Rhodesian railroads and electric power to keep his vital copper exports flowing, Kaunda found himself being pressed to accept troops from those 2 eager conspirators, Egypt's Nasser and Ghana's Nkrumah, as well as military aid from Moscow and Peking (Tm 12:3).

The Organization of African Unity has agreed to declare war against Rhodesia on Dec. 15 if Britain does not succeed by then in bringing it to terms.

INDIA

There is again a threat of famine. The government has begun a campaign to prepare Indians for what has become an annual food crisis. Last year the harvest was 88 million tons of grain, far short of the nation's needs at that time. This year the harvest is expected to be below 75 million tons, and there are—since last year—12 million more mouths to feed (Tm 12:3).

RED CHINA

Like DeGaulle, Mao of Red China is building his own nuclear arsenal. Like DeGaulle, Mao is challenging the No. 1 leader of his world.

If Ye Forgive Not From Your Heart

*"If ye forgive not men their trespasses, neither will your Father forgive your trespasses"—Matt. 6:15
"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you"—Eph. 4:32*

IN these two passages, we see two aspects of the same divine principles regarding forgiveness.

Jesus' words express the judicial aspect in which we are solemnly warned that forgiveness is extended only to those who from the heart have forgiven. (And we are standing on dangerous ground if we stand on mere "justice" and do not forgive from our heart until we extract "repentance" and "apologies." Jesus asked forgiveness for his murderers).

The words of Paul deal with the gracious aspect, in which the moral obligation of the already-forgiven one is made clear. We have been forgiven for Christ's sake, not because we deserve forgiveness, but of God's gracious mercy.

Therefore we owe a great debt to Christ for the love he extended toward us when he died for us "while we were yet sinners"—thus opening the way for cleansing our hearts and forgiveness of all our trespasses.

Forgiving the few little trespasses against us is a light thing compared to what Christ has done for us. How ungrateful and ungracious we are, then, to insist upon repentances and confessions before we forgive the sins of others. Rather, if we have the mind of Christ, we shall be eager to forgive everything, knowing that extending unmerited forgiveness is the most powerful way to lead to purification and reconciliation.

—O.B.

"Christ Mass"

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other"—Galatians 5:17

I WAS invited to spend the evening of "Christmas" at a brother's house. Accordingly I went. After supper, the seats were arranged for a meeting. The host gave out a hymn in which we all joined with delight. Then he read from one of the apostolic epistles. Then he engaged solemnly and fervently in prayer. Having done this, he spoke.

He said they were met not because it was "Christmas," but because a public holiday set them all at leisure, and they chose to spend that leisure in the way suitable to those called to be saints, whose constant duty it was to "Redeem the time, because the days are evil."

The world around them was also assembled at that moment under every roof, to spend the time in their way—a very different way. There was a general licence to play the fool at that season of the year. **Society around them was at that moment one vast carnival of the flesh.**

"A Merry Christmas" was the watchword: a sort of hilarity without an idea—a glow of the animal spirits for no particular reason except that everybody agreed to kindle up in that way at this time of the year—under the inspiration of which, there was a general suspension of the little good sense and sobriety at any time to be found in the community.

As brethren of Christ, they could have no sympathy with this view of the season. A "Merry Christmas" had no meaning for them except a repugnant one. It was a pagan festival from which—as sons of God—they stood aloof. They could not recognize the doctrine that there was a time when saints might play the fool. A brother of Christ was a brother at all times, or not one at all.

It was easy to glide into a way of spending their time that would leave their minds a spiritual desert, and end in their writing themselves at last "fool." Other people might say there was "no harm" in doing as the world did that knew not God, but for this part he (the speaker) thought **anything is harmful that interferes with the development of wisdom in the mind.**

They that were after the flesh minded the things of the flesh and they that were after the Spirit the things of the Spirit. So wrote Paul, and we found his words applicable today, and illustrated in the contrast between the way that evening was being spent outside and among ourselves.

—"Christadelphian," 1878.

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